UNITARIAN MONTHLY

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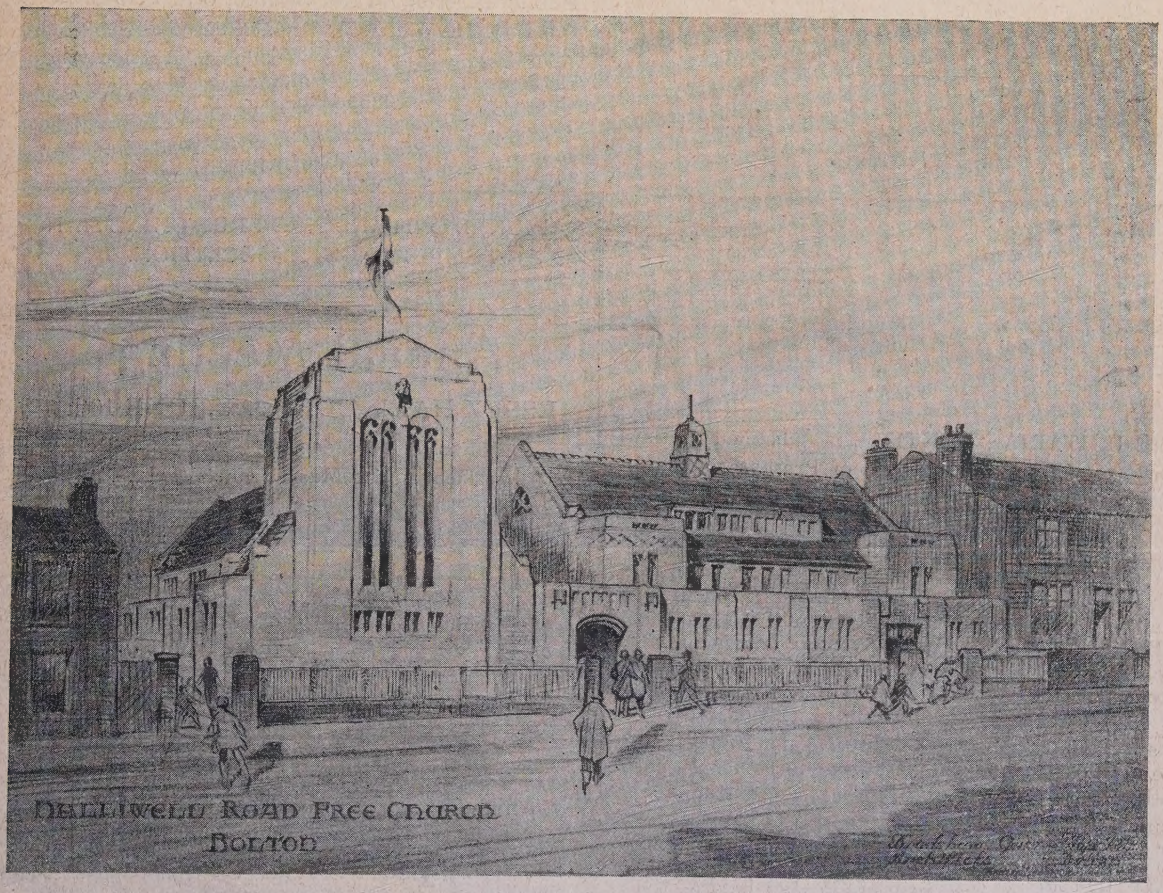

HALLIWELL ROAD FREE CHURCH, BOLTON.

The above is the Architect's Drawing for the new Church and School. The School was opened by Mr. J. Percy Taylor, B.A., J.P., on Saturday, April 26th, and dedicated by Rev. H. Gow, M.A., D.D. (see article page 87). Work on the church building is shortly to begin.

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THE UNITARIAN MONTHLY is published by the Manchester District Association of Presbyterian and Unitarian Churches on the Saturday preceding the last Sunday in each month.

Management Committee: Rev. F. Cottier (Chairman); Rev. H. McLachlan, M.A., D.D., E. Whitehead, O. H. Heys, M. H. Winder, B.A. All business and advertisement communications to the Manager, J. H. Watterson, 4, Park Avenue, Levenshulme, Manchester. All literary communications to the Editor, Rev. A. W. Vallance, B.A., 22, Aldred Street, The Crescent, Salford, Lanca shire.

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Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire.

The Annual Meeting

Will be held at

Longsight, on Wednesday, June 25th

Religious Service in the LONGSIGHT FREE CHRISTIAN CHURCH. 11 a.m.

Preacher: REV. J. C. BALLANTYNE,

Supporter, Rev. D. JENKYN EVANS.

COLLECTION.

Lunch in the Gaskell Hall, Plymouth Grove, 12-15 and 1 p.m. 2/-

Business Meeting in the Roby Congregational School, Dickinson Road, 2 to 4 p.m.

Rev. T. M. Falconer, B.Litt., President in the Chair.

Tea in the Gaskell Hall, 4-15 and 5 p.m., 1/-

Public Meeting in the Church, 6 to 7-30 p.m.

J. H. Watterson, Esq., in the Chair.

Addresses by Mrs. Sydney Martineau, President of the General Assembly of Unitarian & Free Christian Churches, Rev. Sidney Spencer. B.A. and A. S. Barnard, Esq.

T. M. FALCONER, President
N, ANDERTON, Secretary.

NATIONAL UNITARIAN & FREE CHRISTIAN TEMPERANCE ASSOCIATION.

Annual Meeting

ESSEX HALL, TUESDAY, JUNE 10th AT 11 A.M.

President: Miss Mary Francis, L.L.A.

Speakers:

Rev. A. Hall, M.A. and Mr. Fred Maddison

Camping. **Teas.** **Hot Water.**
Lovely Country.

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THE INQUIRER & CHRISTIAN LIFE

With which is Incorporated The Unitarian Herald

A Journal of Free Religious Fellowship.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. Price Twopence.

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The Unitarian Monthly.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

The Month's Outlook.

The most prominent feature in this month's outlook is the second meeting of the General Assembly of Unitarian and Free Christian Churches. This time last year the Assembly had been launched in Manchester, and the work of setting its machinery in motion has been going on for thirteen months. Important as the inaugural meetings in Manchester were, the approaching Whitweek meetings in London will be no less important, for the machinery of the Assembly is not untouchable nor unalterable, and important decisions affecting the development of our churches will doubtless have to be made.

Indeed the metaphor of machinery in motion will hardly serve our purpose. You cannot do much to improve machinery while it is in motion, but you can do all sorts of things to improve the growth of a living organism. Therefore, let us imagine the Assembly as a tender plant through which the life-sap of many churches is to flow that they may bear fruit on its branches, a plant however, which has not attained its fruiting-stage in the first season. Last year the seed was firmly planted, and for thirteen months its development has been proceeding mainly underground, and only the expert gardeners guess what is going on. But now the time has come when we are permitted to lift up the bucket they have turned upside down over it to hasten its growth, and see ourselves how it is going on. And we must water it and apply the fertilising food of suggestion and deliberation in conference, and then back goes the bucket for another year. But this is the *first* time we can peep under the bucket. And every church on the roll of the Assembly will no doubt be sending its representatives to help. The Programme is not yet announced, but we hope that apart from the inevitable routine meetings there will be something of vital interest at the public meeting. Somehow the Manchester programme never seemed to soar above a rather denominational and bread-and-butter level. Will there be any opportunity, we wonder, for our representatives or their spokesmen to have their say on the great current problems demanding not only statesmanship, but religious zeal—the problem of how to deal justly in India, how to co-operate with Russia, what step to take next in Disarmament, how to solve the problem of religious teaching in the day-schools, and how to alleviate and abolish the curse of unemployment? We do not suppose that our representatives would be at one on the details, or probably even on the broad treatment of these puzzles, but it is of vital importance that our churches should be concerned about them, and that the world should see that we regard the attempt to solve them a religious obligation.

* * *

Perhaps the best *religious* education that our Day Schools could supply would be the clearest teaching that every important problem is a *religious* problem. Plato's ideal state awaited the appearance of a king who was a philosopher. India's harmonious "free state" (if ever it is to come about) awaits the emergence of many statesmen who are religious, and of devotedly religious men who are also statesmen. Can our home education system turn out such men (and women) for service in India, at the Foreign Office, at the Ministry of Labour? "Statesmanship," that wonderful virtue may be a gift from birth, like batsmanship at cricket; but the business of education is to discover and develop it, just as the business of the cricket coach is to discover and train batsmanship. But we need *religious* statesmen just as surely as we need sportsmanlike batsmen and bowlers. An eleven of the finest batsmen and bowlers would never win Test Matches if they lacked good temper, and the fair-play instinct; and the most level-headed and far-seeing statesmen will not pacify India, unless they can add the religious earnestness and passionate devotion of Gandhi. The tragedy of Gandhi is the tragedy of a most finely-touched religious mind lacking in statesmanship. Had he that indefinable quality, and had the "statesmen" or politicians his indefinable spiritual fire, we might hope for a swifter tide of prosperity to advance in India. We hope that all these problems must not await the maturity of children now in the elementary schools, but we know that the religious educa-

Thought for the Month.

Suspicions amongst thoughts are like bats among birds; they ever fly by twilight.

tion of the boys and girls in those schools must be undertaken for great problems will be ever with us. What the day-school training lacks in definite religious presentation must be made up in our Sunday Schools and their institutions. Do all our teachers in Sunday School realise that they may be helping or hindering the advance of great nations in the future?

* * *

All Secretaries of Churches and Sunday Schools etc. are asked to note that we are inaugurating a "Coming Events" page on which notices of special services, rallies, bazaars, and so on may be announced in advance at the small charge of 2s. for anything up to six insertions. If you are having a Sale of Work in Decmber, you can pay 2s. and have it announced in every issue of the *Monthly* from July to December. This will help to prevent the same date from being booked for another important event in the same district. Announcements for this page must reach the Editor by the second Saturday in the month to be in time for publication in next month's issue.

Free Religion in Czechoslovakia

By Vaclav Žižka.

The delivery of the Czech people from the rule of Catholic Austria, and the re-creation of an independent Czechoslavak State as a result of the World War, strengthened the religious passion which has always been the creative energy of their national life and gave an opportunity for the development of liberal thought.

The great movement towards liberalism in religion was set in motion by Czechs. About two million Czechs left Roman Catholicism. The new liberal Czechoslovak Church, which up to 1919 did not exist, was then established and has at present 900,000 enrolled members. Praha (Prague) the capital, became a centre of liberal tendencies. Here also in 1922 the Unitarian movement was organised under the leadership of Dr. Norbert F. Capek.

Within a very few years the activities of the Liberal Religious Fellowship, as we call our Unitarian movement, grew and prospered. For its unsectarian character and positive attitude to the fundamental problems of present day life, it is becoming more and more the significant factor in the religious and cultural life of the country. Among the regular meetings of all the religious denominations the services held by the Liberal Fellowship are the best attended. Nor are the activities of our movement by any means limited to the holding of services and public meetings. It is rather difficult to give a full account of the whole of our work within the limits of this article. Some details, however, may serve to illustrate what we are doing in Praha.

There is a Sunday School which has become an excellent institution. The physical and mental state of every child is very carefully described and filed together with his photograph, in the register. His whole character is noted down, from a psychological point of view for the purpose of seeing how much the child gains each year through our influence. The success of the Sunday School is due to the enthusiasm and good methods of the teachers, as well as to the able Superintendent on the one hand and to the co-operation of teachers with parents on the other. The parents form a special class in the Sunday School, discussing the lessons which children are taught and answering questions concerning the education of their children. Very important also is the class of students, numbering from 50 to 60, who attend the Sunday School.

One of the most prominent features and at the same time one of the happiest is the great part which is taken in our Fellowship by the young people. They are organised in the "Club of the Young Generation." There are about 80 people apart from Sunday School between the ages of 17 and 30. The Club consists of four groups: one of Scouts and Guides, whose motto is, Education by the knowledge of Nature and by practical experience. It is not "scouting" in its commonly accepted sense. Another group is for discussion between young men and women of some academic standing. The third group consists of young married people who discuss the problems of family life, the conduct of which is regarded as an art. The young tradespeople form a fourth group, to discuss the problem of honest service in the community in order to bring religion into practical life. Religion, as we understand it, is not for Sunday only, but for every day and it has to penetrate every work which is undertaken by man. A great number of our young people are teachers in the Sunday School, and many of them are preparing to become lay preachers and voluntary helpers in the field of religion.

A great work has been done and is being continued up to now by the women. They again are divided into several various circles. For instance, there is a "Mother and Babe" circle, the members of which are mothers who with their babies meet each other every month. Another circle is concened with the visiting of patients in hospitals.

These are only a few of the aspects of the numerous spheres of action of the Liberal Fellowship in Praha. In addition much publicity work and Social Service is being carried out.

Now it must be remembered that we are working in the few rooms we have at our disposal for offices, and all the meetings take place in rented halls, that the Liberal Religious Fellowship has

no meeting place of its own and those present at any of the meetings are expected to contribute a certain amount to cover the rent of the hall. Over six pounds must be raised at each Sunday morning service to meet the expense of the room hired. For seven years the collections at our Sunday services have never failed to reach this amount. I do not need to draw attention to the enthusiasm of our people. These facts speak for themselves.

Not before last autumn could we begin rebuilding our present property so as to make it more suitable for our special purpose. This, of course, is a great financial burden. Therefore, a "Five Years campaign of Liberal Fellowship" has been opened which appeals to all who want to render financial assistance by gift or loan and thus help to erect our church building. I have just read in our Czech Unitarian Monthly "Cesty a cile" very impressive reports of the great generosity of our members. Everybody is looking forward with the highest hope to the rebuilding for only in the rebuilt church-home shall we be able to do better work and to organise our expansion over the whole country. From experiments made in other cities, where regular religious meetings are being held, it is seen that in Czechoslovakia there is good ground for the spreading of our message. The Czech people are deeply religious. Neither rationalism nor philosophy can satisfy their spiritual needs. Their desire is to combine freedom and religion and in Unitarianism only can they accomplish this. The Liberal Religious Fellowship is in short but an expression of the spiritual needs of the Czech soul. If you could ask some of our members what the Liberal Fellowship means to them they would reply briefly: "Life," for many of them have discovered new life through our Fellowship and found themselves.

We bless the day when Dr Norbert F. Capek decided to leave his comfortable editor's chair in New York for the adventurous career of a spiritual leader in his native land. He laid the foundations of our movement and he has been from the very beginning up to the present day the soul of the Liberal Religious Fellowship. His greatest joy is to see how others are coming forward with enthusiasm in their hearts, which he has inspired, gradually to take over his work and carry it on. His is the flaming torch from which many other torches are lit. His work is not for a few years only but for the distant future.

Dr. Capek will be sixty this month, but he retains his youthful vigour, keenly conscious of the lofty mission to which he has been called and to which he has dedicated his life. It is no mere accident that he was born not far from the birthplace of John Huss, the greatest of our religious reformers, for in his veins flows a reformer's blood. The tremendous work which he has done and which he is determined to maintain is a reflection of his vital personality. His strength is the strength of one who believes and who goes his way steadfastly because he knows that it is the way of God.

No account of Dr. N. F. Capek and his work in connection with the Liberal Fellowship can be in any way complete without reference to Mrs. Capek who is his faithful fellow-worker. She has undoubtedly added to the success of the movement by her untiring zeal and energy.

May God, the source of strength, encourage them on the journey they have undertaken. The way is not always smooth for it is the way of pioneers of free religion and a larger hope for men.

OUR MINISTERS.

Rev. J. W. Lee has been elected president of the Heywood Branch of the Workers' Educational Association.

Rev. W. G. Price has been publicly welcomed to the ministry of Shrewsbury (High Street).

A presentation of a cheque has been made to the Rev. Dr. Tudor Jones, of Bristol, as a mark of his friends' appreciation of his courses of weekly lectures which he has now been giving for ten years.

The discovery of a new planet in our solar system has been facilitated, we learn, by the work at the making of telescopic lenses by a deceased American Unitarian Minister, the Rev. Dr. Joel Metcalfe, who was once a student at Manchester College, Oxford. He died in 1925.

OUR LAYFOLK.

On April 19th, at Dingley Place Mission, London, a gold wrist-watch was presented to Mr. P. N. Harker the Pioneer Preacher who has been in charge for the last twelve months.

Mr. Alfred Inwood, who has charge of our South-end Church, has had to give up the London Editorship of the *Sheffield Daily Telegraph* for the sake of his health.

On Sunday, April 27th, Miss Lilian Houghton, of Gateacre Sunday School was presented with the Long-Service Medal of the R.E.D. having served for 28 years as teacher, pianist and treasurer.

Mr. and Mrs. A. Clarke, of Oldbury, have been presented with a case of cutlery and plate by members of the church, on the attainment of their silver wedding, and in recognition of their services to the church.

Mr. T. C. Dugdale, the prominent artist, one of whose portraits of Dr. Temple, Archbishop of York, is shown at the Royal Academy, is a Unitarian, and has several times placed his talent at the service of our cause.

Mr. T. Fletcher Robinson, J.P., a member of our Pendleton Church, and a former treasurer of the National Conference, has been presented with a medal for long service, by the Textile Institute, at its annual meeting at Bolton. He is a foundation memper of the Institute.

Izaak Walton quotes the saying that doubtless the Almighty could have created a finer fruit than the strawberry, but that doubtless also he never did. Doubtless also he could have provided us with better fun than hard work, but I don't know what it is. To be born poor is probably the next best thing. —*J. Barrie.*

The Old Meeting House, Mansfield.

Visitors to the old Meeting House, Mansfield, who approach it by the Stockwell Gate entrance — a handsome War Memorial Gateway — will pass the picturesque Old Parsonage in which the Old Meeting congregation and Mansfield Nonconformity had its origin. When Charles II. issued his Declaration of Indulgence in 1672, the Rev Robert Porter, the former Vicar of Pentridge and one of the 2,000 and more clergy of the Church of England, who resigned their livings or were ejected from them on the passing of the Act of Uniformity in 1662, obtained a license to hold services in the Old Parsonage where he then lived. Prior to that time, however, services had regularly been held in the houses of one or other of the ejected clergy, who like the Rev. Robert Porter, had taken up residence in Mansfield on the passing of the Five Mile Act. Compelled by that act to seek a place at least five miles distant from the scene of their former ministry or from any corporate town, many of them, notably the Rev. John Whitlock, M.A., Vicar of St. Mary's Nottingham, the Rev. William Reynolds, M.A., Lecturer at the same church, the Rev. John Billingsley, M.A., Vicar of Chesterfield, and others to the number of 30 or 40 found in Mansfield in the words of one of them "a little Zoar, a shelter and a sanctuary." All who survived the passing of the Act of Toleration in 1689 returned to the scene of their former labours, except the Rev. Robert Porter who remained to minister at Mansfield till his death in 1690. Whitlock and Reynolds returned to Nottingham to found the High Pavement Chapel.

A Window erected last November in the Old Meeting House to the memory of William Austin Vallance and Agnes Sophia, his wife, by their children.

The Old Meeting House was built in 1701, at a time when Nonconformists were not allowed to build their places of worship any nearer than 100 yards to a public highway. It stands well back from the main street in a little oasis of green, and when the trees are in leaf and tennis is in progress on the lawn by the chapel it is hard to realise that one is so near the centre of a busy town. The original building was four square, with two fine pillars, made from Sherwood Forest oaks only slightly shaped, supporting the roof; and was built of local stone which shows little evidence of the lapse of time, but it has undergone various alterations and much embellishment and now bears little resemblance within to the typical unadorned meeting house. Unpretentious as it may be without, visitors seldom fail to remark on its beauty within. It has been panelled throughout in oak. There are some fine stained glass windows, eight in all, placed there by present or former worshippers either solely to make their House of Prayer beautiful or for the double purpose of adorning the sanctuary and as a memorial to parents or relations. A richly decorated Chancel has been added. From the inscriptions on the windows and mural tablets one may learn much of the history of the Old Meeting House and the names of its families. The Stone Reredos in the Chancel with inscription on a brass plate commemorates "the conscientious sacrifices and Christian labours" of the Rev. Robert Porter, the first minister and his brother clergy who founded the Old Meeting Congregation. These men, who did not desire separation, no doubt hoped that it would soon be possible for them to return to the church from which they had been ejected. They continued we are told "to frequent the public assembly here," that is to say, to attend the Parish Church nevertheless holding their own meetings for worship at a different hour and on week days. "They lived in hearty love and concord with the Vicar, for he counted it no schism for them to endeavour to help his people in their way to Heaven. And they, by their friendly converse with him, and

frequent hearings of him manifested that they had no design to lessen him in the esteem and affection of his parishioners."

However, the congregation which had grown out of their meetings decided on the passing of the Act of Toleration to build a place of worship of their own. This Act did not extend toleration to Roman Catholics and those who denied the Trinity, and it is not to be supposed that these men held other than orthodox views, yet the chapel they built contained no doctrinal clauses in its trust deed which simply states that it is to be held "for the exercise of some religious worship," and in time the congregation developed Unitarian views. When that change took place, and under which ministry it would be interesting to know.

Presumably a trust which permits Unitarianism to develop out of Trinitarianism leaves the future open for further developments which all sound Unitarians will wish.

To-day the Old Meeting House has 137 subscribing members, a Sunday School of 130 or 40 scholars, a Mothers' Meeting with about 50 members, a Women's League, Girl Guides, Brownies and Wolf Cubs. A Literary and Social Union meets during the winter, and a Men's Institute is open every week day evening. There is also a Tennis and Badminton Club. F.M.

Halliwell Road Free Church, Bolton.

THE END—AND THE BEGINNING.

Yes, it was good to sink into bed! I was so tired yet so happy. As the Rev. T. M. Falconer had said "This is a case of dreams coming true." Halliwell Road had a New School—a beautiful, light, airy building, and the New Chapel was to be commenced.

My brain gave a tiny jerk. Yes I had forgotten that important book—I must slip back to School and get it. Hastily I dressed and rushed down a now deserted Halliwell Road. Standing out clearly in the moonlight—for was not the moon just breaking through the clouds?—were the two buildings—the old and the new; the drab and the beautiful.

Here before me was an example of life. A beginning—and yet an ending! For isn't life always like that. The beginning of school-days—but the end of babyhood; the beginning of a career—but the end of school; the beginning of old-age—but the end of the career; and the beginning of what? And the end of life.

So with Halliwell Road. It was the beginning of what? Briefly I reviewed the day. The presentation of the inscribed key by Mr. Gass—on behalf of the architects, Messrs. Bradshaw, Gass and Hope—to Mr. J. Percy Taylor, who after thanking Mr. Gass, led the way into the New School. The leading in worship by the Rev. R. W. Wilde, M.A., of Todmorden, during whose ministry at Halliwell Road, the shadowy plans for the new building had begun to take definite shape; the inspiring address by Dr. Gow, of Oxford, who urged that, despite the fact that the youth of to-day tended to scoff openly at Organised Religion and turned to the Arts and their own inner thoughts for their spiritual requirements, there still was need for Public Worship. "By all means," concluded Dr. Gow, after dedicating the building raised by human hands for the worship of God, "let us regard this building as the House of God and the Gateway to Heaven."

And the evening meetings? Had they not been every bit as inspiring? Surely the chairman's ideal of at least a membership of two hundred would be realised in the near future?

Mr. Sidney Jones, M.A., representing the General Assembly, was the first to address the crowded gathering. After giving us the heartiest congratulations of the General Assembly, Mr. Jones said that although the present might seem—with all the talk concerning the decay of Religion—a strange time for building new Chapels, he thought that there was still room for more new churches with Freedom in their Faith.

Addressing us as Minister of our Mother Church, Rev. T. M. Falconer, of Bank Street, appealed to us to be more tolerant and patient in our dealings with one another—to show, if possible, something of the Public School spirit and in all things to justify Bank Street's faith in building us the new premises.

Dr. Gow confined himself to telling us what a jolly fine fellow we had for Minister—a man, who in his student days had shown much imagination and originalty. Surely with such a man, great things awaited us!

And finally Rev. E. G. Lee, of Halliwell Road, addressed the Meeting. We had arrived at a point in our journey for Truth, an endless journey, during which new vistas were ever opening before us.

Is it to be wondered at that wonderful visions of a successful future crowded into my mind? Of course, Halliwell Road would be worthy of its new buildings. In the fantastic moonlight the two buildings seemed to be merging—that was quite right—the dear associations of the Old Chapel would become enshrined within the walls of the New Chapel. Were they really merging? My mind was becoming very misty Whose voice was that? Mother's! What was she doing out here at this hour. The voice took shape and became clear words. "Don't you think it is time to get up?" Had it all been a dream? A.W.

The Book Corner.

My dear Reader,

If you are looking for a story which breathes the freshness of the open road, read "THE GOOD COMPANIONS" by J. B. Priestley. You will find this book inspiring, amusing and charming. It gives a wonderful description of the life and companionship of the road and tells of the adventures of two totally different tpyes of people. The first are the folk whose daily work involves travelling on the road and who have to work hard for a living. The second group are folk who are seeking to break the fetters of the prison house into which their mundane lives are tending to enclose them. We are thus introduced to Jess Oakroyd, Inigo Jollifant and Elizabeth Trant and others who decided to throw up everything and seek that renewal of mind and spirit which Rufus Jones calls "The window of divine surprise." In reading this book you will feel that you are sharing the adventures with the good companions and the descriptions of the places mentioned are so true to English scenery that one feels sure that they could be identified as real places. There is a healthy freshness about "The Good Companions" which adds zest and enjoyment to life.

Speaking of enjoyment reminds me of one of the "Self and Society" booklets (6d.) by Dr. L. P. Jacks, entitled "THE ROAD TO ENJOYMENT"—Dr. Jacks shows, in a most original and interesting way, that enjoyment can only be produced by working together for the common good. "Made the best of, but not otherwise, man's determination to enjoy himself is what enables him to glorify God and enjoy him forever." You will agree that there will have to be much readjustment of human society before this co-operative ideal is reached, but it is a hopeful sign that that vision which a short time ago was looked upon as the idle dream of our most reckless seers, is now discussed as a matter of practical politics.

I am always interested in your comments on the subject of Peace and I believe you mentioned the question of sanctions, which came up at the Hague Conference. You will be glad to hear that Ruth Fry, the well-known Quaker authoress has written a pamphlet, viz: "THE LEAGUE'S AUTHORITY" (*No More War Movement*—2d.) in which she examines the pros and cons of the argument and goes on to show that we cannot put our trust in both FORCE and REASON and urges allegiance to the latter, which is still to be tried as a means of settling international disputes.

I think I have heard you say that much of the literature issued by the League of Nations Union is not easy to read and therefore lacks that popular appeal which it ought to have. This argument cannot be used about "A MACHINE GUNNER LOOKS AT THE LEAGUE" (League of Nations Union—1d.) written by Mr. J. Wickham Murray, M.A. This is a plea for a saner way of settling disputes than that indulged in in the Great War and this plea for peace begins at the practical end. It is written by one who knows what war means and who, out of the horror and crass stupidity of the past, sees a glimmer of better things to be. "If way to the better there be, it demands a full look at the worst"—says Thomas Hardy. But the present case demands more; what are you going to do about it?

I suppose there are many ways in which we may help to avoid the horrors of war, but for me one of the most profitable ways is to seek to lay the foundation of peace in the minds of the children and young people of our day.

For this purpose I should like to recommend to you "HEROES OF PEACE" by Archer Wallace and published by Student Christian Movement—2s. 6d. It tells of the victories of Shackleton, Lindbergh, Schweitzer and of twelve other heroes. It is a book which is likely to appeal to the adventurous spirit of young folk and they will probably find that peace time adventure and heroism is far more satisfying and glorious than the stories or warlike kings and conquerors. Another useful little booklet, in this connection, is one written by Kathleen E. Innes, B.A., in which she outlines lessons on Peace for Armistice, Empire, Christmas and other special days. It is published at FRIENDS HOUSE, Euston Road, N.W.1. at 6d. and is entitled "SUNDAY SCHOOL LESSONS ON PEACE."

The other day I came across a book on "HINTS TO TEACHERS" by J. T. Newton (National S.S. Union—2s.). This contains a series of talks giving many useful suggestions to teachers and parents and others interested in child training. It is primarily a study in child psychology, but it is more than that, for it gives hints on method and tells how to present information in the most interesting way. There is a useful chapter on the use of maps and another on story telling, urging that "the story should be concise, concrete and possess plenty of movement" . . . "if you feel that the moral needs emphasising, do it by means of a single short sentence, pointed enough to go home like an arrow to the heart."

Another book you should welcome is a study of religion from the child's end, viz: "THE CHILD'S APPROACH TO RELIGION" by H. W. Fox, D.S.O., M.A. (Williams and Norgate—3s. 6d.). This takes the form of letters to a friend and outlines a scheme of religious teaching from the earliest years; always taking great care to adapt the material to the needs of the developing child. Many knotty problems such as "Prayer", "The idea of God"; "Hereafter," etc., are discussed with sympathetic insight. There may be

nothing new in the material used in this book, but it is written in the light of wide experience and modern knowledge. In the words of the Bishop of Liverpool, who has written the introduction "I can promise that it will help to teach not only the children but parents themselves."

'THE LATER STORY OF THE HEBREWS' by R. C. Gillie, M.A., D.C.L. (National S.S. Union—2s. 6d.) surveys a very interesting and important epoch in Hebrew history. The two chief objects of the book are first to make clear the relation of the Hebrew kingdom to other nations, and second to show the *relationship between kings and courts and the outspoken utterances of the prophets.* This book speaks of other and more modern kings and prophets and therefore shows that there is much in this period viz: 800 to 500 B.C. which is applicable to even modern day problems. Thus we find a link with the prophets and seers of all ages—with all who are seeking to free themselves from the shackles that rob mankind of his rightful heritage.

Yours ever, ROMOLA.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

This month we have two pictures of Fairyland—well they look to me as if they come from Fairyland—sent in by Megan Hooley, of Purley, who is eleven years old. Will any other visitors to Fairyland write us something?

THE LITTLE STREAM IN THE DELL.

As there is no one to introduce me, I may as well introduce myself. I am a little stream or brook. In some places I am narrow enough for a child to jump across, in others I have to be crossed by stepping stones. My roof is formed by the trees, or, in the depth of winter, when there are no leaves on the lifeless branches, by the sky. My bed is a most wonderful one of golden leaves, which seem to warm my chilly spirit, on bleak, snowy, December mornings.

I think that my favourite spot is where the steep banks are greatly studded with chestnuts and walnuts, and a few oaks and maples. In September and October, what gay, laughing, young parties of nut gatherers scrambled up and down those familiar banks! And oh, what shrieks of laughter there were when one little girl dropped all her nuts down the bank and fell after them herself.

But I cannot always stop in this place, much as I love it, so I tear myself away, only to stumble over the root of a tree. I cannot understand why mortal children cry when they fall over. I myself like it. After that, however, I feel more prim and careful so I do not hurry quite so much.

There is little change in scenery and I begin to feel rather weary. when, lo and behold, round a bend in the little valley, there, gleaming and sparkling, dancing and rippling in the Autumn sun, is my beautiful mother, Lady Lake. There is scarcely a day when she is dull. Even on the most cloudy day, she seems to say "Cheer up, you dull country-side, there is a sun behind the clouds."

MY IDEA OF THE MERMAN'S HOME.

I am sure that if people knew what the palaces under the sea were like, they would all want to be shipwrecked. There is no need for that, as I am now going to take you for a imaginary tour round a typical merman's home.

The "front door" is made of one very big pearl. This is magnificently carved in the shape of a castle. Then just inside, there are two very polite, though cautious, swordfish. These are the guides who will conduct you round the palace. The first rooms we come to are the nurseries. Here is a nurse bathing a little mer-baby in an oyster shell. How happy that dear little fellow looks, tugging at the curtain of sea-weed that will not come down. One good little girl is already in bed, dreaming—dreaming—dreaming. So we tip-toe out of the room into the banqueting hall. The walls of sapphire, reflected on the floor and ceiling of crystal are very peaceful to look at. On the table are many tempting dishes. Sea mushrooms and shrimps are there in abundance. The next rooms are the bedrooms. These are empty as a ball is in progress. The beds are shells, suspended from the roof by strings of sea-weed.

On leaving these apartments, we arrive in the ball-room. From the orchestra's gallery, the happy crowd seems like a sea of heads. Ices, flavoured with the juice of sea-anemones, are now being handed round. But now the ball is breaking up, so we will go and view the throne room. The walls are shaded as a sunset, from blue-green, yellow, orange-red, and purple, to dark blue. The throne is of pure gold and silver. Resting against the ruby foot-rest is a trident. On the throne is Neptune himself.

In the grounds there is a wreck of an old Spanish galleon. Perhaps this explains the astounding wealth of the place.

DEATHS.

April 9th: Councillor Edward Hibbert, Stockport, 56; April 17th: James Halstead, Rawtenstall, 74; Catherine Clark, Norwich; April 25th: James Howard, Rawtenstall, 53; April 19th: Robert Guthrie, Worcester 87; April 29th: Sidney Coupland, M.D., F.R.C.P., Oxford, 80; May 5th: Frank L. Ogden, London, 66; May 7th: Julia Barmby, Sidmouth, 83; Herbert R. Rathbone, Liverpool.

National Unitarian & Free Christian Temperance Association

Secretary: Rev. WALTER LONG, 5, Jesmond Avenue, Wembley, Middlesex.

THE ROYAL COMMISSION ON LICENSING.

In my previous article (the first of the series) a very strong case was made out for a drastic reform of the law as regards the registered or "drinking" clubs. But there is much more to be said.

The extent to which such clubs have increased since the War needs serious consideration and the point to be emphasised here is that the shortening of the hours of sale of intoxicating drink in ordinary pubic houses (which has resulted in so much good) has obviously, to some extent, accounted for the said increase of clubs where drink can be obtained when it cannot be had at public houses. It is true that the *total* number of hours of sale are the same in each case but clubs arrange their hours to "suit the convenience of members."

The comparative increase in the number of "registered" clubs (i.e., clubs selling intoxicating liquors) immediately before and after the War is shown by the following figures:—

5 years, 1910-15: 1366
5 years, 1919-24: 3422.

During the years 1925-27 a further 1,304 clubs were registered and at the beginning of 1928 the total was 12,775.

Some years ago the Chief Constable of Wolverhampton said: "The main object of clubs and licensed premises were in so many ways alike that it was impossible to reconcile the dissimilarity that existed in the laws relating to them."

Such cases as the following are not uncommon: The sum of £1,674 was paid as compensation for the extinction of a beer-house license. In less than two years the same premises, in a condition unchanged as to structure and fittings, were converted (perverted would perhaps be a better word) into a club. Owing to misconduct that club was struck off the register five months after registration. It was registered again *the following day* in respect of the same premises but in *another name.* Seven months later it was again struck off for misconduct and the premises were disqualified for use as a club for 12 months. A month later the members of this club registered a new club in premises about 300 yards distant and three months later still that club was also struck off for misconduct.

Years ago the president of the Licensed Victuallers' National Defence League declared: "That the horrible night scenes of drunkenness and debauchery in the streets were largely due to the clubs."

Giving evidence before the Commissioners on January 17th last, the Stipendiary magistrate for North Staffordshire put in the following statement made by his chief police court missioner, described as a man of great experience and broad views, viz.—"I may safely say that 75 per cent. of married women cases are caused or contributed to by drink, and one of the worst evils to-day is ill-conducted working mens clubs, so called, which are regularly frequented by wives. In consequence there is neglect of children, the bringing them up in wretched surroundings, loss of interest in the home and visits to the pawnshop."

And drunkenness is not the only charge against clubs. The Secretary of the Working Men's Club and Institute Union is reported to have said: "Many clubs have been the centre of prosecutions in connection with betting and gambling."

No wonder magistrates are protesting. They feel that their time and energy are being wasted. Every public spirited man will strive to end such a state of things.

E. F. COWLIN.

"When Ye Pray."

"Whatsoever thy hand findeth to do, do it with thy might." —*Eccles ix.*, 10.

"Be not overcome of evil, but overcome evil with good." —*Romans xii*, 21.

"Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!

He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and in shower, and His garment is covered with dust. Put off the holy mantle and even like Him come down on the dusty soil!

Deliverance? Where is this deliverance to be found? Our Master Himself has joyfully taken upon Him the bonds of creation; He is bound with us all for ever.

Come out of thy meditations and leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet Him and stand by Him in toil and in sweat of thy brow . . . ." —*Rabindranath Tagore*

O Thou who ever workest to lighten the dark and sordid places in human minds, whose son Jesus worked in patience at manual tasks, grant that when our work is most thankless and toilsome and unrewarded we may not forget to be patient and thorough; but, manifesting thy Spirit within us, may we shoulder the roughest burdens for the cause of thy Kingdom, and in all things seek to hasten the age of chivalry, justice and right, for which prophets are pleading and pioneers planning sustained and inspired by Thee. Amen.

The New Salvation BY H. BODELL SMITH.

Study Course (17) in 12 short chapters—one for each week or Sunday in the quarter, for Sunday Class or Weeknight Discussion Circle

June 1st—(9) **FROM INDUSTRIAL AND COMMERCIAL WAR.**

Mankind is created for unity and co-operation. Disorder is inimical to life; it is the destroyer of justice, the source of every kind of waste, of wretchedness and woe, of misfortune and despair. One kind of disorder which mankind needs to be saved from is industrial antagonism. The loss of prosperity through the strife between employers and employed is enormous. Strikes and lockouts are disasters that can and ought to be avoided. The rivalry between manufacturers in the struggle to reduce the cost of production and to outwit their competitors, often producing unemployment, is a source of considerable evil. The fact that there are some millions of workpeople driven out of any opportunity or work, due to the chaotic conditions of industrial organisation, is a cause of widespread discontent and class resentment which might well be prevented. There is more work needing to be done and waiting to be done than would employ all willing and able, without any failing in opportunity to share it. The unemployment problem is an indication of a war of interests that is deplorable. The result is that employers and employed are organised in two opposing forces in self-defence. Strikes and lockouts in any one industry dislocate and paralyse other industries. The loss in wages, in the stoppage of machinery and consequent stagnation of trade is tremendous. The poverty created causes inexpressible suffering as well as degradation and demoralisation of character, and resort to violence and crime. Such strife and disorganisation of affairs is a calamity from which the community and the nation should be saved. If only for the sake of the children such deliverance is an imperative necessity; but it is as much so in the interests of the general welfare.

What a blessing it will be when all industrial organisations co-operate as parts of one united whole, as members one of another; when the resources of each can be pooled for the public good. What a saving from loss and waste,—deliverance from grasping greed and the folly of industrial strife. No greater benefit can be imagined than that which would result from the harmonising of these interests. The teachings of experience are sure to indicate what the remedy must be. That would be part of the salvation of the people from preventable want and woe. The general sanitation of their minds from the moral poison of wrong ideas will ultimately realise it. Then the generations to come will be saved from the terrible results of industrial disorder from which we at present suffer.

June 8th—(10) **FROM MILITARY WARFARE.**

The disorderly competitions of industrial and commercial strife between the nations, give rise to envy and jealousy and resentments of various kinds such as are often the cause of military warfare beween them. Striving to command the markets of the world, to gain the monopoly of some of its resources, and to secure new territory from which to produce additional supplies of cheap labour and commodities, they seek to gain advantage over each other, and this has frequently been the cause of war between them. The war of commerce, and the struggle to get command of land and sea have often provoked the terrible conflict of armed forces resulting in widespread destruction of life and property and the horrible concomitants of wholesale slaughter. Of all the idiotic follies mankind has been guilty of, such a calamity as this collective mutual murder is surely the worst. The monstrous cruelties, tragedies, losses, and torments resulting therefrom—especially after the Great War of 1914—18, have at last given the whole world pause, and compelled the nations to seek the way out of such folly for ever. Hence the League of Nations for the abolition of war, and the world-wide movement in support of it being outlawed.

If mankind can be saved from such murderous strife and wholesale butchery it will open a new era of prosperity and peace to the people in all the countries of the wide earth. It will be the greatest salvation that mankind has ever experienced. It will liberate new moral forces for the promotion of human welfare such as will change and brighten the outlook of the whole race of humanity. The change will be from fear, to hope and confidence. Misgiving will give place to a feeling of safe reliance when——

"Peace o'er the earth her olive wand extend
And man to man for ever be a friend."

But such a consummation is not going to be easily won. There are selfish interests opposed to it. The abolition of implements and the machinery of war will upset all who are concerned in their production. No change can happen without disturbing somebody. There is surely wisdom enough in mankind to make it profitable to turn the machinery of war-making to better uses, to change "swords into ploughshares and spears into pruning hooks" so that the nations shall not learn war any more, and none dare to make them afraid. That will be a happy revolution dreamed of so long ago—(Isa. 2., 4). But its realisation depends on every person who can support in every way possible efforts to that end, and to refuse to take part in such war. Even where it seems that armed forces may be needed to quell disorder, conference and peaceable persuasion can give better satisfaction and more reliable settlement of trouble and discontent. Friendliness and justice can do it. Such achievement of world-wide peace will be a great and splendid salvation so much longed for through many centuries

June 15th—(11) **FROM POVERTY.**

Is it not a religious duty of the professedly Christian Churches to unite in an effort to save people from the wretchedness and woe of poverty and starvation? The warmest sympathies of Jesus went out to the poor. In the prayer he taught, was included a petition—"Give us this day our daily bread!" He said, "Blessed are the poor in spirit," meaning that they are blessed in having the spirit to bear patiently and hopefully the trials and worries of poverty. When he said, "The poor ye have always with you," it was a reflection and a condemnation of society that it was so. He advocated a righteous system of society—the Kingdom of God on earth,—in which there will be no poverty,—"Seek ye first the Kingdom of God and his righteousness and all these things,—these material necessities—shall be added unto you." It is plainly obvious that if all people followed that injunction in their dealings with each other, seeking *first* the practice of the Divine justice in their relationships with each other there would be no poverty.

One of the greatest of all haunting dreads is the fear of poverty. To be denied the necessities of bodily existence, food, clothing, shelter, with starvation and death —those gaunt spectres, staring them in the face, is a fate from which every human being should be protected and made safe. All have a natural and equal right to have their existence made secure,—the right to life, liberty, and happiness. This part of the Almighty's business is delegated to us. He has made us members one of another, dependent upon each other, responsible for each other's safety and welfare, so that we are our brothers' keepers. It is, therefore, our business to see to it that human beings are saved from the fear and hell of poverty, and especially is it the business of Christian Churches and of all professing Christians who

believe that Jesus is a Leader whose teachings are to be reduced to practice, that they should make a special study how the great problem of poverty can be solved.

Are the Churches doing this? If not, why not? What use is it preaching the gospel of the Golden Rule, and the injunction "Thou shalt love thy neighbour as thyself!" if they do not obey? Is it because they imagine that religion is concerned with the world to come more than with this? If so, what of the prayer so often on their lips, "Thy kingdom come, thy will be done *on earth*"? Think of the Good Samaritan and the half-dead man left wounded by the wayside. Jesus had a very practical intent when he related that parable—"Go and do thou likewise!" If we do not know how to do it, surely we can try to find the way. A salvation study class can discuss the problem and seek the remedy, inquiring what connection it has with the other problem of unemployment, and how employment shall be found for every able-bodied person, and what is the duty of the community in that matter. It is a subject of tremendous interest,—how to save our fellow-humans from such a fate, such sorrow and dread,—how to prevent the little ones starving and crying for bread. The words of Mrs. Browning apply in this case,

"Do you hear the children weeping and disproving,
O my brothers, what ye preach?
For God's possible is taught by His world's loving—
And the children doubt of each."

June 22nd—(12) **SALVATION FROM CRIME.**

What is the cause of crime? We may be told that it is due to the natural depravity of human nature. But that is a superstition, and such an answer is a result of pitiable blindness. Is heroism natural depravity? If a fireman risks his life to save others from a burning house; if a man or woman plunges in a river to rescue someone from drowning; if the men who man the lifeboat fighting their way through mountainous waves of a storm at sea to save the people who are in a shipwreck; if they do such things because it is in their nature to do them,—what a libel it must be to talk of natural depravity. That is no answer. It is shirking the question.

The late Cardinal Manning once said that a starving man has a right to his neighbour's bread, the implication being that poverty is the cause of crime. But that cannot be true, some will say, because there are criminals who are not poor. Rich people commit crime too. But apart from crimes due to anger and passion, much of the crime is caused by poverty, or the fear of poverty, or the general sense of insecurity which is a result of poverty. If it were possible to make all people secure from poverty and the fear of poverty, a great proportion of the motives for committing crime would be eliminated. What possible motive can any man have to rob his neighbour, if he feels himself to be secure from want? What is it that makes people mad to get rich? It is a sense of insecurity, and the desire to make themselves and their future more secure. Why the awful craze for gambling and financial speculation to get something for nothing, getting other people's money without giving any equivalent for it? It is the desire to get rich at other people's expense and thus to gain security.

If by some means of collective co-operation all healthy and able adult persons were provided with proper opportunity of rendering service in promotion of the general welfare, in other words—secured a fair share of suitable employment and means of existence, without any uncertainty or fear of want, the motives for theft and robbery would no longer exist. In the present mad struggle for existence between the strong and the weak, in which the cunning and the strong appropriate not only their own share of the necessities of life, but the shares of many other people less able or less cunning than themselves, those who are thus deprived of their birthright are in such extremity faced with temptations to get what they can if not by fair means, then by what are considered unfair, rather than perish.

There is the problem: What are the causes of crime? How to account for the disgusting game of grab? Are the causes economic?—and to what extent due to lack of moral sense, or defective moral training? Is the self-seeking greed due to a disorderly system of Society? And if so, what is needed to make it orderly and in harmony with justice to all its members? These are matters involved in the study. It is a subject of the most vital importance. Humanity must be saved from the crimes due to unjust conditions of existence. What practical lead the Churches might give in this inquiry, if they would.

June 29th—(13) **THIS IS PRACTICAL RELIGION.**

The work of the new salvation is practical Religion, without any mixture of ancient theological creeds and unreasonable dogmas which are concerned chiefly with what is supposed to happen in another world beyond this present material and fleshly existence. It has nothing to do with deliverance from a hell in any future world except so far as the knowledge and experience gained here can prevent the creation of any hell there. We are told on good authority that "pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world"—(James 1, 27). That is action, effort to help and to save from trouble and neglect here and now. No heaven of justice and kindly consideration for the welfare of each and every human being is possible on earth except so far as all people become engaged in doing what they can to make it possible. No mere profession of belief alone will do it, for "not everyone that saith—Lord, Lord, shall enter the kingdom of heaven, but he that *doeth* the will" of the heavenly Father. It must be more than Sunday worship, more than a profession of faith, but faith proved by works, and therefore inspiring practical effort.

What sort of programme would describe such a saving movement? The slogan "Safety First" would not sufficiently explain it, for it is necessary to understand clearly,—safety from what? Here then for an attempted answer:

(1)—Salvation from every evil, here and now, that is destructive of human welfare, therefore—salvation from bodily disease; from injustice; from social disorder; from industrial and commercial warfare; from the curse of militarism; from the causes of poverty and crime.

(2)—Organised effort by systematic study, research and discussion, to discover the right ways and means to promote such salvation, so that it be made possible for each and every human being to be equally considered and made safe from every preventable evil from which mankind is suffering.

Would not this be practical Religion? And would it not be the best foundation for the development of spiritual life? As things are there is so very much that makes it impossible to realise a Christian life. This new salvation would make the way clear for that. These practical aims cannot be left to the churches. It is to the interest of all people to engage in them. But it is to the great interest of the churches and of all religious bodies to take the lead, and to set the example. So much the better if all the churches were to unite in such a movement. In that, they would find common ground and they would thereby be greatly strengthened. *Safety First Study and Discussion Circles* is the great need. Every church should establish them amongst its own people. They would find the work intensely interesting, and full of blessing to all who engage in it.

Recent Events.

ABERDEEN.—The 97th anniversary of the founding of Unitarianism in the town was celebrated in April with well-attended services and an Anniversary Social attended by over 250 persons.

BRADFORD (Yorks.).—Dr. McLachlan, Principal of the Unitarian College, Manchester, unveiled a memorial window, representing the invitation of Christ to the weary, to the memory of R. W. Silson and his daughter Sarah, on Easter Sunday morning.

CAPE TOWN report their protest against the refusal of the African Broadcasting Corporation to broadcast services from the Unitarian Church in spite of a petition from 600 license-holders, although one church was allowed to broadcast twice in March.

CIRENCESTER, where our late editor, Rev. H. Bodell Smith is in charge, feel that local orthodox prejudice has interfered with the attendance at four Sunday Afternoon addresses on the Unitarian Faith followed by discussions.

COSELY have had a memorial window representing Dorcas giving her handiwork to two women, unveiled by the Rev. W. G. Topping, of Blackley. The window commemorates Louisa Southall who died in 1927.

CHOWBENT.—At the annual Flower Services on May 4th, the Rev. E. Glyn Evans dedicated the Colour of the Girl Guides Company, which was presented by the Ladies' Sewing Society.

GEE CROSS has held its tenth May Queen festival, the new queen being Miss Mary Cheetham. The Chapel was too small to hold all who wished to attend the service. The late Mr. Alfred Barlow, a warden of the Chapel, has left £3,000 to the Chapel payable after the expiry of life interests of Mrs. Barlow.

ILFORD.—On May 11th Mr. H. G. Chancellor unveiled a memorial tablet to commemorate a founder of the church, Mr. Ethelbert R. Fyson. The Minister, Rev. D. Delta Evans has sent a pastoral letter to all members, asking for loyal support, and saying that if all the Unitarians in Ilford attended service at the Unitarian Church, it would not hold one-third of their number.

MANCHESTER.—Pendleton inaugurated a May Queen Festival on the lines of the Gee Cross annual festival, at the evening service on May 4th when Miss Violet Cavanagh was crowned. The service was impressive and well attended, and after it a social evening was spent in the Schoolroom.

MELBOURNE has celebrated the fourth anniversary of the ministry of the Rev. William Bottomley by special services held on April 13th, the evening service with a sermon on "The Place of Jesus in Modern Religion" being broadcast. The Men's Society has published a pamphlet compiled from Mr. Bottomley's sermons under the title "The Religion of a Unitarian."

MORETONHAMPSTEAD and **NEWTON ABBOT** report increased congregations since the settlement of Rev. K. H. Bond. After the Easter Sunday evening service at Newton Abbot, Mr. Edwin Allen, of London, unveiled a memorial tablet to the memory of his father, Rev. Frederick Allen, who died in 1927.

NEWCHURCH report their prize-giving on Good Friday a successful At Home on April 26th, and another gift to the Church from Mr. James Trickett of a cheque to cover the cost of two Communion Chairs.

NORTH-EAST LANCASHIRE SUNDAY SCHOOL UNION have held the annual Arts and Crafts Exhibition at Burnley, at which the Bibby Shield of Merit was won by the Padiham School.

NORTHERN SUNDAY SCHOOL FEDERATION Annual Meetings were held on Good Friday at Gorton, Manchester. Rev. G. L. Phelps preached the sermon to a crowded congregation. At the Business Meeting the Rev. E. E. Wrigley, B.A. (secretary) pointed out that the returns of School Attendance showed a marked increase in the number of senior scholars both between the ages of 14 and 16, and over 16. At the evening meeting Mr. P. M. Oliver, M.P., gave an address on the Naval Conference, and made a strong plea for disarmament. We might as well try he said, to humanise hell as to humanise war. A good discussion followed, opened by Rev. F. Coleman, of Blackpool.

NORTH MIDLAND SUNDAY SCHOOL held its Musical Festival at Nottingham in April, 400 children attending from Belper, Derby, Hinckley, Loughborough, Mansfield and Nottingham. The singing conducted by the Rev. J. W. Cock reached a high standard.

OLDHAM has held Women's League Services on April 27th, Dr. Elsie C. Begg preaching in the morning, and Mrs. A. B. Woodhouse in the evening. A ladies' choir rendered special anthems.

PADIHAM Church Anniversary sermons were preached by Rev. C. J. Street M.A., LL.B., on May 4th.

RAWTENSTALL report the visit of the Accrington Women's League to an afternoon service conducted by Mrs. Thackray, of Stand. After a well-attended tea Miss Johnson addressed the gathering on Cruelty to Animals.

SUNDERLAND held its Centenary Services on April 27th, the Rev. Alfred Hall, M.A., B.D., of Sheffield, preaching in the morning, and the Rev. Herbert Barnes of Newcastle, in the evening. The present church buildings are to be sold and new buildings to be erected in a more convenient position. Rev. R. W. Davidson has compiled a history of the Church sold at 6d. per copy.

SYDNEY.—The Minister, Rev. Albert Thornhill, has published a pamphlet at 3d. entitled "My Confession."

WESTERN UNION Annual Assembly was held at Bridgewater on Thursday, May 8th, when the Rev. M. Rowe, B.A., preached at the Service.

SUNDAY SCHOOL ANNIVERSARIES are now in season, and have been held at Bridport, Doncaster, Manchester (Oldham Road and Willert Street), Monton, Oldbury, Stockton and Swinton.

THE WOMEN'S LEAGUE.

In connection with the General Assembly Council held at Manchester on April 28th, a meeting of the Manchester District Women's League was held to meet the League members of the Council. Mrs. Sydney Martineau, Miss Brooke Herford, and the Rev. E. Rosalind Lee, M.A., spoke on various aspects of "The Assembly and the League." Great interest was expressed in the present Religous Education crisis, and a request was made for an explanatory leaflet on the subject. At Chester special Women's League services were conducted on Sunday, April 27th, by the Rev. Rosalind Lee, and Miss Hargrove addressed the branch the following day on Transylvania.

The Annual Meeting of the Women's League will be held in London on June 13th, Friday, at 2.30 p.m. It is unfortunately impossible to arrange for a Delegates' Conference this year, but delegates will have their opportunity of making suggestions and criticisms in the discussion on the Annual Report. After the usual business, Mrs. Peaston (Huddersfield), President of the Leeds District League, will give an address without discussion. The League Office at Essex Hall (the ante-room of the large hall) will be available for interviews at certain times during the week when not required by the Assembly, and on Thursday, June 12th, Room C has been engaged for those wishing to discuss matters with the Fellowship Secretary.

A hearty welcome greeted the first visit of the Birmingham District League to Cradley on Saturday, May 3rd, when nearly a hundred members from the branches at

Banbury, Birmingham (2), Coseley, Coventry, Cradley, Kidderminster, Kingswood, Lye, Northampton, Oldbury, Shrewsbury, Stourbridge, Tamworth, Walsall, and Wolverhampton met for the service in church, which was conducted by Mrs. Yeomans. It was a privilege to have Mrs. Travers Herford as the speaker, and her address with the title of "Are the sticks dry?" was closely followed. After tea the president (Miss Nettlefold) took the chair at the business meeting, followed by a concert.

The Unity Fellowship.

Miss Theodora F. Mills, Lowmandale, Cheltenham, our Isolated Correspondents' Secretary, writes that Dr. Waldman c/o P.O. Box 95, Tel Aviv, Palestine, would be very grateful for any press cuttings or leaflets dealing with our Liberal Religion, as circumstances make it impossible for him to obtain any. All he has had are a few recent issues of the *Monthly*.

She quotes a Singapore correspondent as follows:—

"The so-called Evangelical may be somewhat misled in his emphasis on the doctrine of the Cross and the Atonement, but we Liberals need to catch his 'passion for souls,' his love for those who are morally sick and infirm. For the sake of honesty I cannot call myself an Evangelical, although I think we are the true evangelicals, hence I cannot expect any sort of help from such papers as 'The Christian' and 'The Life of Faith,' as they aim to assist only those who are Evangelical in the technical and accepted sense of the term. . . . What a fine thing it would be for the world if people like the Unitarians would have more of the missionary spirit of such as Plymouth Brethren and Moravians!"

This correspondent, says Miss Mills, longs for help from our General Assembly at the Mission he runs himself, and thinks it has a wide field of opportunity if it could obtain such assistance.

I think some readers of this magazine may be hazy about the meaning of the word "Evangelical." An "evangel" (or "gospel") means quite simply "good news" and an "Evangelist" ought to mean a "bringer of good news" and so an "Evangelical" should properly mean "a lover of the good news that the evangelist brings."

But the word has come to mean a believer in the *particular piece of news* that Jesus Christ saved the sinful race of men from the consequences of their sinfulness by dying upon the Cross to atone for their misdeeds. This news has usually been preached along with the very *bad news* that humanity is depraved and naturally immoral. Therefore we Unitarians (whom the Singapore correspondent calls "Liberals" meaning free and creedless Christians), cannot accept this piece of news. We think, as our correspondent maintains, that we are real "evangelicals" because we have some *better* news, namely that God is constantly striving to make us better men and women through the secret messages of our conscience, that each generation can and ought to raise up a better type of character to continue our moral progress upwards from the savagery of our ancestors, and that Jesus and his great heroic forerunners and disciples have shown us the way to purify ourselves, and make life more glorious. They have brought us "good news," of the strength of humanity (not of its essential depravity), and they have called us to be strong and of a good courage, never to be satisfied with ourselves, so that we may

" not cease from mental fight,
Nor (may our) sword sleep in (our) hand,
Till we have built Jerusalem
In England's green and pleasant land,"

(or in whatever land we have chosen to live). This is the Good News which the Unity Fellowship has chosen to live by, and to propagate. A.W.V.

THE GOOD NEWS.

according to John Page Hopps (in "First Principles").

It has been said that we must be saved through the sufferings and death of Jesus, but unless those sufferings and that death touch our hearts, affect our minds, and influence our lives, they will never save us. But this idea came to men when it was thought that we needed to be saved from God's punishments; and it was imagined that Jesus suffered those punishments in our stead. Many people believe that still; but, when the true idea of Salvation is perceived—when it is seen that Salvation is simply the deliverance of the mind, and heart, and will, and life, from evil—it will no longer be believed that the sufferings of another can save us, or that God can be pleased or pacified with shed blood.

It has also been said that we can only be saved through the righteousness of Jesus; that, as we cannot be good ourselves, Jesus has been good for us, and that God reckons his goodness to us, and so saves us. But this would be a sad mockery of justice, and supposes that God can turn the great reality of salvation into a mere make-believe. God must see us as we really are; and, however comforting it might be to believe that we can have the goodness of Jesus put to our account and reckoned as ours, it is better for us to stand by the great law of right, and to abide by the solemn fact that we must reap what we sow.

You are being saved, then, when you conquer temptation, when you refuse to tell a lie for any reason, when you master an evil passion, when you strengthen a good desire, when you learn noble lessons, love noble examples, and strive after a noble life. And your saviours are your parents, your teachers, your wise and beautiful books—all beings or things that help, and bless, and elevate; but, above all, your saviour is the spirit of God in your own soul, ever warning you against evil and winning you to all that is good. Listen to that voice, and it will save you here; listen to it, and the salvation that is left uncompleted here will be continued in the brighter world beyond, where your path, as a dear child of God, will shine brighter and brighter to the perfect day.

DIARY OF FUTURE EVENTS.

Items are published in this column at a charge of 2/- per event, payable in advance for any number of insertions up to six. Secretaries of all church and organisations are urged to send their dates in to the manager as early as possible.

WEDNESDAY, JUNE 25th, 1930.

Provincial Assembly of Lancashire and Cheshire Annual Meetings at Longsight, Manchester, 11 a.m.

THURSDAY, OCTOBER 16th.

Liverpool District Missionary Association Annual Autumnal Service, Ullet Road Church, Liverpool, 8 p.m.

UNITARIAN AND FREE CHRISTIAN PEACE FELLOWSHIP.

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Annual Meeting

ESSEX HALL, FRIDAY, JUNE 13th
AT 3 P.M.

President: Rev. J. Morgan Whiteman.

Speaker:
Rev. R. W. Sorensen, M.P.

OUR HOMES.

A crowd of 130 teachers and elder scholars filled the Holiday Homes at Great Hucklow for Easter Week-end, and had a fine time in spite of wintry weather. The Children's Holiday Home has lost its matron, Miss Butterworth, and the children who have been before will certainly miss the kindly welcome of the matron with whom they have made friends and for whom they have picked buttercups and made daisy-chains; but a successor has been found in Miss Harrison, and if she enjoys her work as much as the children enjoy their holidays in the home, she is sure to have a happy time. The holiday season opens on May 24th.

The rock is already being blasted out on the site of the new Florence Nightingale Memorial Home for Men, which is in Great Hucklow, and close to Barleycrofts, ready for the laying of the foundations, and the home should be ready for occupation next season. It is delightfully planned and should attract far more men visitors to Hucklow.

The London Sunday School Society's home at Southend has received many gifts of furniture, pictures, and offers of re-decoration. It was well patronised at Easter, and had some friends in residence even earlier. Several children have been during their Easter Holiday, and many are booked for the summer months. Visitors are coming from as far north as Hinckley, and as far south as Southampton. For terms of admission apply to A. S. Noel, 42, Woodcote Road, Wanstead.

Bell Street Domestic Mission, London, opened a home at "Bruce Cottage," Aldwick, Bognor Regis, in 1927, and it has had three very successful seasons. 59 adults and 61 children visited the cottage last year. Except in the holiday season the home is open to visitors from any of our churches.

THE GENERAL ASSEMBLY

OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

OUTLINE PROGRAMME OF WHIT-WEEK MEETINGS

TUESDAY, JUNE 10.

4.0 P.M. RECEPTION of Delegates and Welcome to Overseas Visitors.

7.30 P.M. ANNIVERSARY SERVICE: REV. H. J. ROSSINGTON, M.A.,B.D.
AT ROSSLYN HILL CHAPEL, HAMPSTEAD.

WEDNESDAY, JUNE 11.

10.0 A.M. PRESIDENTIAL ADDRESS and Annual Business Meeting, resumed at 2.30 p.m.

3.30 P.M. **"The Church and Peace."** REVS. S. SPENCER, B.A., R, N. CROSS, M.A.

7.30 P.M. PUBLIC MEETING. **"What we mean by Religion."** Mr. G. G. ARMSTRONG, REVS. F. A. BULLOCK, W. J. CARTER, M.A. and Dr. NORBERT F. CAPEK.

THURSDAY JUNE 12.

10.0 A.M. CHURCH AND SCHOOL:
(a) **"The Basis of Church Membership."** Mr. R. P. JONES, M.A., Rev. W. WHITTAKER, M.A.
(b) **"The Call of the Sunday School"** Rev. C. PEACH.

3.0 P.M. ESSEX HALL LECTURE—**"The Idea of God."**
Right Rev. the LORD BISHOP OF LIVERPOOL.

8.0 P.M. CONVERSAZIONE: HOTEL VICTORIA, NORTHUMBERLAND AVENUE.

FRIDAY, JUNE 13.

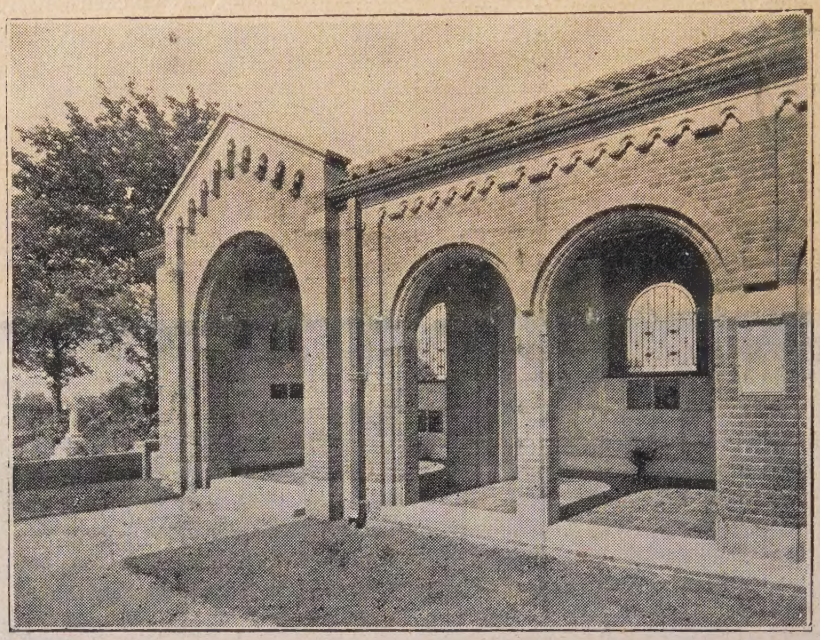
9.30 A.M. COMMUNION SERVICE: Rev. C. M. WRIGHT, M.A. AT THE MORAVIAN CHURCH, FETTER LANE.

10.30 A.M. **"Work for the Assembly at Home and Abroad."**
(a) **At Home.** REV. R. V. HOLT, B.A.,B.LITT,
(b) **India and the Dominions.** REV. DR. A. S. HURN.
(c) **In Other Lands.** REV. DR. G. J. HEERING.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



Colonnade with Columbaria—Garden of Remembrance.

CREMATION.

CREMATION ensures a much more effective safeguard against foul play than does earth-burial.

RAISES the thoughts of those who mourn, for though the bodily form is no more, the Spirit lives.

ENCIRCLING our dense urban populations are burial grounds, masses of putrifying matter. The pity of it!

MATHEMATICAL closely-packed graves, a monstrous sea of head stones are common to burial-grounds! Not thus, the Garden of Remembrance.

AS to which of the two, burial, or cremation, is the better, cleaner, and more civilised, a moment of thought will show

THE purchase of land near great cities for cemeteries is a heavy tax on the ratepayers.

"IMMORTALITY is not chained to the dead body,"

ON every score—sentiment, health, economy—to put in the ground those dear to us—for the slow process of decay—is an abomination.

NATURE'S law requires the dissolution of a dead body. Cremation obeys nature.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or from The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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